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they would have looked at her, not at the amount of her claim. The whole is an instructive moral lesson for small boys who are being cultivated by fond mammae for Congress; an awful warning to the Wallingford Ladies' Aid Society, if any fraudulent claims get through. The laugh will not be all at Foster's expense, for the Wallingford had turned her batteries to capture the entire Indians delegation,—that from Green Island, and the Wallingford had the advantage of the attack upon that stalwart Democrat and Congressman, who on the floor sports a homespun suit. Williams, who has now instructed the Doorkeeper to report that he is not in when the Wallingford presents her card.

HARVETT.

WALLINGFORD SOCIAL LIFE.
SOCIETY'S FETS IN DANGER FROM CONGRESSIONAL

GERMAN-BANDGOTT IN A ROSE-GOWN. M'COMBICK-WASHINGTON'S BIRTHDAY-MONUMENTAL PROJECT-ART AND ARTIST-CENTRALIZED VISIONS-LEAD-FOUR.

two messengers who are his domestic servants, and—horrible to relate—to take away from him the carriage, driven by a Government-paid servant, in which his wife and daughters go to their society calls. The Director-in-Chief of the Hospital for Incurable Cases of Oatnash consults with the Directors of half-a-dozen other similar institutions which society has built up and fostered about the best way of preserving their emoluments, perquisites, and privileges. Brevet Colonel-General Galsbol Preston, U. S. A., who has kept himself here since 1861, examining the reports on the best methods of shoeing army mules, paying his board by supplying his landlady with groceries at cost from the Depot Quartermaster's store, and trading his forage for cas-

vent his being ordered to those horrid places. And Port Commodore Hawser, who prefers Admiral Aiden's sherry to "any port in a storm," has been ordered off shore, and cannot praise the soup-entrees the least, compliment the caviars-backs, and tell ward-room stories "off color" after the ladies have left the table. Why this is

AN OUTRAGE UPON SOCIETY.

which has patronized, and loathed to, and feasted Congressmen, and Congressmen's wives, until the sturmiest congressmen in either House have been known to leave their seats at the dinner-table for the Society's pests. "What indignities!" exclaims Society. "Did you ever?" "No, I never!" Well unless a dead-knob can be brought about between the two Houses, or something else done to prevent such a thing as this from happening, society will surely meet its doom.

The answer is easy. Society is composed of one-fifth of Diplomacy, one-fifth of Brains, and three-fifths of Money. The Diplomats, generally speaking, are the leading men of the country, and the few domesticated Congressmen, a dozen army and navy officers who have seen service, but not in Bureau heads, and half a dozen literary men, headed by George Bancroft and Prof. Fiske, are the only men who have any brains. Society which bases its claims to position upon cash required—no one knows how, and invested—no one asks where. There are a few wealthy old citizens who have generally

at 5 per cent a month interest, but generally Washington society of the day, with its social conventions, was unexpectably, with illustrious exceptions, then sputtering indignantly out. The old Yankee fishing-smack owners, who acquired fortunes, used to have haddock painted on the panels of their houses, and the fisherman on his up gilt codfish in the center of the general court at Boston, where it now hangs. But

OUR MODERN ANCESTRACY

imagines the steps on which his fathers embarked. The descendants of the fisherman, the butcher, and baker, and candlestick-maker, in Maryland or of Virginia. Since the Centennial fever has broken out, they have also talked of the military services of their ancestors; but, were the truth known, those services, generally speaking, were in the famous "Bladen-

which good time before the British invaders, who later the city without opposition, and burned the public buildings unopposed.

But the "Society" which is now severely troubled because of being made to take the hands of some of its ornaments from the Public Treasury, thus reforming some of the many useless expenditures for what the French call "Bureaucracy." But until Uncle Sam has been made to see that it is necessary will be made to conciliate Congressmen, and to convince them that it is now difficult for any official to live here on his pay and allowances.

Even

OUR ALMOND-BRED DIPLOMAT.

Little Jusheo Yoshida Kiyonari, has been made to believe that the best way to obtain the passage of a law restoring to Japan the indemnity fund which she was made to pay the United States at

gressmen, lobbyists, and correspondents. On Tuesday night he gave one of these receptions, and his little wife, dressed and jeweled in the latest fashion, was aided in receiving by Mrs. Horace Capron. As she speaks no English, and Japanese was an unknown tongue to her visitors, there was much pantomiming, until all

RELIGIOUS.

**The Sunday-School
for To-Morrow**

David Removing the

the Covenant to J
saalem.

The Ordinance of 1787 and
in the Schools.

Sunday Observance---Rubins
votions---Maj. Cole in
glاند.

SUNDAY-SCHOOL LESS
THE ARE BROUGHT TO ME.

II Sam. ch. 1. The king and his men, who wish to use those notes as verses, so that the text can be easily following the text, the notes on each page be readily found. The moral principles in any verse or series of verses, will give themselves to the consideration of careful teachers and alert ideas and the capacities of their pupils.

The coronation-day of the King i. The people were resting from their toils. They were anticipating better times. Hebron was too remote for Israel for a Capital and all their nobles simply retired to the new King. Hebron, that beautiful and sunny vale, in after years became the glory of the earth. He selected it for his residence. His influence was spreading not only

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The Ark of the Covenant had been in the house of Abinadab for some fifty years. The Philistines took it in the time of David (1 S. 17). They sent it away from them because its presence seemed to bring many diseases and disasters (1 S. 6). It had placed its presence in the temple. But they found that the God had been the consequence of the presence of this Covenant (1 Sam. 7: 1). The Philistines at Bethshemesh. Here the people had great curiosity to open it. They had a strong belief in the power of life doing so much harm to those who saw it. Their curiosity cost them over 50,000 men (1 Sam. p. 17). The cause of their irritation was the word of God, who said, "The Ark of the Lord must be borne from place to place by the men who carry it." The Philistines were anxious to dispatch so they sent messengers to Kirjathaim, and the men of Kirjathaim were

away. The men of that city went one after the other to the house of Abimelech, who sat on the quarters and said to each one: "I have sworn to you, O Abimelech, to protect it from you. He sacrificed this man, who continues to live for twenty years."

David had seen Saul the day and returned without God. So he resolved that he would serve the Lord. He wished to recognize King. His heart was not so far as he and God were concerned, limited monarchy so far as he and his people were affected. David was not content to have his own glory, but better that his acts existed. Our motives are natural. There are no artificial motives. He proposed them. David wished to glorify himself but he did not forget his own existence. It is worthy of note that the glory of the king for the sake, which was for man, Israelites a mediator between God and man. Saul came to David and he was noticed but once for many years and he was not noticed.

But David resolved to remove it to his own house and have it brought in safely and soundly. He stated that he had no interest in the affair. So he assembled (v. 1) the relatives of the people—chosen men, 50,000 men who went with him to the front. He found that there was a sacred chest of Aacacia wood and studded with gold. Over it were cherubim. In it was a copy of the Mosaic law, the golden table of showbread, and the golden vessels of their hunger in the wilderness. Then Aaron, that was retained as proof that the sons were apostate, was seated on the ark. David was the mercy seat, and was yearly sprinkled with blood on the great day of atonement. The High Priest was seated on the ark, and the ark was most holy and most inner room of the temple. No wonder David and the people were so excited. Saul was never guilty of any special regard for the ark. He was a hypocrite. But David had, and had been observed because in which the ark had been preserved from the Philistines.

called his wise man (1 Chron. xiii. 2) to moderate way, and said, "Is it your wish that we should break the ark of the covenant as we are entering the Ark of the Covenant?" The people voted unanimously to do so. (Chron. xiii. 2.)

So David received the ark, that all the Israelites, (1 Chron. xiii. 5) should go with him to see and take the ark of God. "Whose name is Lord of Hosts, that he will be with us," said he, "i. e., in this way Jehovah reveals his glory and manifests his graces to his people." There were another reason why he and the people should wish to go to the ark. Poor Saul did not wish to go, because the people were so fond for hearkon him and want to see the Wash of Endor, who fooled him to say that he conversed with a person, did not so old man with a beard, a crown, breast, and wearing a mantle, who was Saul's guest in such a way as to make him afraid about the ark.

Four Saul went away with a sin in his heart, being vexed and tormenting his soul because he had not slain King David, and all the people were afraid of him, as the words of us all." The assurance of mercy it. It was natural that David should have to bring the ark to *Zion*, and that he and all the people should be equally earnest to obtain the ark. David (II. Samuel vi, 1) collected the Levites and went to bring the ark of God to *Zion* (II. Samuel vi, 2).

(2) They brought the ark out of the *Abnathin*, and placed it upon a new cart, and drove the cart, and the oxen and asses bore it. David must have known the ark placed distinctly "that the ark shall be to priests." The ark was borne by the corner, on the side, through the ark, the corner, so that four men could bear the ark on their shoulders.

(3) When they came to *Nachon's* thresh the oxen stumbled, and shook their heads till his hands upon the sacred case. The ark was on the shoulders of the

no right to touch it.

(7.) Jehovah was so much displeased for doing so, that He smote him spot. Uzzah's purpose was good, but a specific command of God. He wished to ask from Israel, and not to be daily stopped, the trailing strains of ceased. All were awed into silence and to the news spread from rank to rank. Uzzah, the son of the porter, kept awake for a long time, but had endured no pain from any known cause. They were amazed, and he perished. He was not without suffering for so doing, they were always a good man; in the case stumbled, and he was in danger of being lacerated; and that he ought to have been rewarded for his sentiments.

(8.) David held the same views. He was displeased at what he saw, but he respected his Maker. But a little reflection

his mind. He wished to pay some respect to the sufferer, so he called the which he felt "Purer Ummah."

At first David may have thought that pleased God that he had attempted to ~~do~~ ^{act}. So he took time for reflection.

